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A SECOND ADDRESS
TO THE
MEMBERS OF THE CHURCH
OF ENGLAND,
AND
TO PROTESTANT TRINITARIANS
IN GENERAL,

EXHORTING THEM TO TURN FROM THE FALSE
WORSHIP OF

THREE PERSONS,

TO THE WORSHIP OF

THE ONE TRUE GOD. *by W. Friend*

WE WORSHIP THE FATHER IN SPIRIT AND IN TRUTH:
FOR THE FATHER SEEKETH SUCH TO WORSHIP
HIM. JOHN IV. 23.

THE SECOND EDITION.

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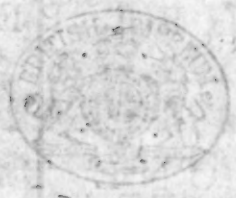
A SECOND ADDRESS

MR. J. H. MURPHY

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**A SECOND ADDRESS
TO THE
MEMBERS OF THE CHURCH
OF ENGLAND,
AND
TO PROTESTANT TRINITARIANS
IN GENERAL,
BRETHREN,**

I took the liberty of exhorting you, in a former Address, to turn from the fanciful gods, which, through false notions of scripture; you worship in the place of the one true God, the God and Father of our Lord Jesus Christ. I shall now show you more fully from scripture; that the God and Father of Jesus Christ is the only true object of worship; proving it to you, from the express commands of our saviour, his own practice, and that of his apostles.

I need not premise to you, brethren, that the command and practice of our Lord and Saviour ought to be the guide of your actions. You profess to believe in Christ, you are therefore bound to obey him. Let us then first examine what he says respecting the object of our worship.

Our saviour, in his excellent sermon on the mount, and again on the request of his disciples to be instructed how to pray, gives us a plain rule on this subject: "After this manner therefore pray ye, Our Father who art in heaven" (*a*). No precept can be clearer; and it is repeated frequently, with promises, that the Father would hear their prayers. "But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father, which is in secret; and thy Father, which seeth in secret, shall reward thee openly (*b*). Verily, verily, I say unto you, whatsoever ye shall ask of the Father in my name, he will give it you (*c*). And when ye stand praying, forgive, if ye have ought against any, that your Father also, which is in heaven, may forgive you your trespasses (*d*). If ye then being evil know how to give good gifts unto your children; how much more shall your Father, which is in heaven, give good things to them that ask him (*e*). Again I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father, which is in heaven (*f*)."

Our saviour indeed had no idea of any other object of worship besides the true God, and quotes a passage from the writings of Moses, who expressly commands the Jews not to bow down to any other. Our saviour says, "Get thee hence, Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve."

(*a*) Matth. vi. 9. Luke xi. 2.

(*c*) John xvi. 23. John xv. 16.

(*e*) Matth. vii. 11. Luke xi. 13.

(*b*) Matth. vi. 6.

(*d*) Mark xi. 25.

(*f*) Matth. xviii. 19.

“serve (g).” To the Samaritan woman he saith,
 “The hour cometh, and now is, when the true
 “worshippers shall worship the Father in spirit
 “and in truth, for the Father seeketh such to
 “worship him (h).”

If we attend to the practice of Jesus Christ,
 we shall find it agreeing with his precepts, and
 that he addressed himself always to the same
 Being, “his Father and our Father, his God
 “and our God (i).”

“I thank thee, O Father, Lord of heaven and
 “and earth, because thou hast hid these things
 “from the wise and prudent, and revealed them
 “unto babes; even so, Father, for so it seemed
 “good in thy sight (k). Father, I thank thee,
 “that thou hast heard me (l). And it came to
 “pass in those days, that he went out into a
 “mountain to pray, and continued all night in
 “prayer to God (m). These words spake Jesus,
 “and lifted up his eyes to heaven, and said,
 “Father the hour is come, glorify thy son, that
 “thy son also may glorify thee (n).” Read
 attentively the whole of this prayer, it is a model
 for your own prayers; our saviour begins with
 an address to the Father, and repeats the same
 frequently, saying, O Father—Holy Father—O
 righteous Father. What absurdities do not the
 Trinitarians make of this excellent prayer, when
 they talk of their God the Son—their God the
 holy Ghost—their God, the holy, blessed and
 glorious Trinity.

Our

(g) Matth. iv. 10. Luke iv. 8. (h) John iv. 23.
 (i) John xx. 17. (k) Matth. xi. 25. Luke x. 21.
 (l) John xi. 41. compare John xii. 27. 28. (m) Luke
 vi. 12. (n) John xvii. 1.

Our saviour continued to his death in this true and proper mode of worship, the only one acceptable to the supreme Being. "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt (*o*). Father, forgive them: for they know not what they do (*p*). My God, my God, why hast thou forsaken me (*q*). Father, into thy hands I commend my spirit (*r*)."

From the precept of our saviour, illustrated by his own practice, we conclude that the God and Father of our Lord Jesus Christ is the only object of worship; and in this opinion we are strengthened by the precepts and general practice of the apostles. "They continued daily with one accord in the temple praising God (*s*). When they heard, they lifted up their voice to God and said, Lord thou art God, which hast made heaven and earth, the sea, and all that in them is—for of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together—and now, Lord, behold their threatnings, and grant—that signs and wonders may be done in the name of thy holy child Jesus (*t*). But prayer was made without ceasing of the church unto God for him (*u*). Sirs, why do ye these things, we also are men of like passions with you and preach unto you that ye should turn from these vanities unto the living God, which made heaven
" and

(*o*) Matth. xxvi. 39, 42. Mark xiv. 36. Luke xxii. 42.

(*p*) Luke xxiii. 34. (*q*) Matth. xxvii. 46. Mark xv. 34.

(*r*) Luke xxiii. 46. (*s*) Acts ii. 46. 47. compare iii. 8, 9.

x. 2. 31, 33. xvi. 14. (*t*) Acts iv. 24, 27, 29, 30.

(*u*) Acts xii 5. xi 18. xvi. 25.

“ and earth, and the sea and all things that are
 “ therein (w)? He took bread and gave thanks
 “ to God in the presence of them all (x).”

You may object perhaps, that there is an instance to the contrary in the deacon Stephen, who, on the point of death, called out “ Lord Jesus, receive my spirit (y).” But you are to recollect the particular circumstances in which he then was, that he saw Jesus Christ himself in glory, and seeing him, made with great propriety this address. If any of you, my Brethren, should see our saviour in the same circumstances, such an address would be very proper.

The precepts of the apostles in their letters point out only one object of worship. “ Now I
 “ beseech you, brethren, for the Lord Jesus
 “ Christ’s sake, and for the love of the spirit,
 “ that ye strive together with me in your prayers
 “ to God for me (z). Be careful for nothing,
 “ but in every thing by prayer and supplication
 “ let your requests be made known unto
 “ God (a). If any of you lack wisdom, let him
 “ ask of God, who giveth to all men liberally (b). Giving thanks always unto God
 “ and the Father, in the name of our Lord Jesus
 “ Christ (c). By him therefore let us offer the
 “ sacrifice of praise to God continually, that is
 “ the fruit of our lips, giving thanks to his
 “ name (d). Now the God of patience and
 “ consolation grant you to be like-minded one
 “ towards

(w) Acts xiv. 15. xxvi. 20. compare attentively the three speeches of St. Paul. xvii. 23. (x) Acts xxvii. 35. xxviii. 15.

(y) Acts vii. 59. compare Matth. viii. 25. xiv. 30.

(z) Rom. xv. 30. xii. 1. (a) Phil. iv. 6. Col. iii. 17.

(b) Jam. i. 5, 17. (c) Eph. v. 20. 1 Cor. x. 31.

(d) Heb. xiii. 15.

“ towards another, according to Jesus Christ;
 “ that ye may with one mind glorify God, even
 “ the Father of our Lord Jesus Christ (*e*).”

To these precepts their practice also was conformable. “ Wherefore I also cease not to give
 “ thanks for you, making mention of you in
 “ my prayers, that the God of our Lord Jesus
 “ Christ, the Father of glory, may give unto you
 “ the spirit of wisdom (*f*). For this cause I
 “ bow my knees unto the Father of our Lord
 “ Jesus Christ (*g*). Brethren, my heart’s desire
 “ and prayer to God for Israel is, that they
 “ might be saved (*h*).”

Their doxologies, as they are called, or forms of giving praise and glory to God, point out equally the same object of worship, the God of our Lord Jesus Christ. “ Now unto him that
 “ is of power to establish you according to my
 “ gospel, and preaching of Jesus Christ, according to the revelation of the mystery, which was
 “ kept secret since the world began.—To God
 “ only wise be glory through Jesus Christ, for
 “ ever, Amen (*i*). Blessed be God, even the
 “ Father of our Lord Jesus Christ, the Father
 “ of mercies, and the God of all comfort (*k*).
 “ Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory,
 “ for ever and ever, Amen (*l*). But the God
 “ of all grace who hath called us unto his eternal
 “ glory

(*e*) Rom. xv. 5, 6. (*f*) Eph. i. 15, 16, 17. Phil. i. 3. iii. 3. 2 Theff. i. 3, 11, 12. (*g*) Eph. iii. 14.
 Col. i. 3. iv. 3. 1 Theff. i. 2, 9. (*h*) Rom. x. 1.
 i. 8, 9. 2 Cor. xiii. 7. 1 Cor. i. 4. 2 Tim. i. 3.
 (*i*) Rom. xvi. 25, 27. Eph. iii. 20. (*k*) 2 Cor. i. 3,
 ii. 14. Eph. i. 3. 1 Pet. i. 3. (*l*) 1 Tim. i. 17. vi. 16.
 Phil. iv. 20.

“ glory by Christ Jesus, after that ye have suffered
 “ awhile, make you perfect, stablish, strengthen,
 “ settle you, to him be glory and dominion for
 “ ever and ever (*m*). Now the God of peace,
 “ that brought again from the dead our Lord
 “ Jesus Christ, that great shepherd of the sheep,
 “ through the blood of the everlasting covenant,
 “ make you perfect unto every good work, to
 “ do his will, working in you that which is
 “ pleasing in his sight through Jesus Christ:
 “ to whom be glory for ever (*n*).”

Such, my brethren, are the scripture forms—and now let me ask you, where are yours to be found? Not in scripture, I assure you, but in mass-books, in prayer-books established by authority, in decrees of popes and councils, and in acts of parliament. Are mass-books, decrees of popes and councils, or acts of parliament, the laws of christians? I detest and abjure them all, for neither pope, nor council, nor king, nor bishop, nor synod, nor parliament, have power to impose any form whatever, much less their impious forms on christians. I myself indeed have obeyed these things. I have been a servant of Anti-christ: but I thank God, even the God and Father of our Lord Jesus Christ, that he has enabled me to tear from my forehead the accursed mark. In matters of religion I declare myself the subject of Jesus Christ alone; in civil matters I am the subject of the civil magistrate, whom, according to the scriptures, I willingly obey.

Is it not astonishing, brethren, that, notwithstanding the variety of excellent forms in the New Testament, many of your clergy and ministers

(*m*) 1 Pet. v. 10. 11. compare 2 Cor. ix. 10. &c. Rom. xi. 36. (*n*) Heb. xiii. 20, 21. Rom. xv. 13. 2 Tim. iv. 18. 1 Pet. iv. 11.

ters should adopt a form equally repugnant to scripture, and to common sense; it is usual for them to add at the close of their sermons, Now to God the Father, God the Son, and God the holy Ghost, be ascribed, as is most due, all honour and glory, now and for ever. Thus they scruple not to offend the majesty of heaven, and, instead of obeying the scriptures, they follow the vain traditions of men.

Brethren, I speak plainly to you, because I lament the state, into which you are fallen. I would exhort you to turn from your wicked errors, and to read with attention the words of Christ and his apostles. There are passages, it is certain, in your Testament ill translated, but an honest mind cannot fail of coming to the truth, if he compare scripture with scripture; but, if you are resolved to be led away by the difficulties, which, from an obscure or ill-translated text, a priest may throw in your way, be assured, that you are far gone from the simplicity of the gospel, and make the scripture a source of infinite confusion.

Having shown to you, brethren, that Christ and his apostles worshipped one God, the Father of us all, I shall remove a difficulty, which evil men frequently throw in your way, flandering us, as if we degraded our saviour. Because we worship only one God, they say, that we dishonour Christ. We give Christ all due honour, but we cannot, without blasphemy, make him equal to our maker. The scriptures are our guide in this respect also. They teach us that, "Jesus Christ" "was a man like ourselves, sin only except-
" ed (o), that he is the beloved Son of God (p)
" —the holy one, the just, the prince of life, the
" lord of all (q)—that he is the lamb of God,
" that

(o) Heb. iv. 15. (p) Matth. iii. 17. (q) Acts iii. 14.
15. ii. 36.

“ that taketh away the sins of the world (r)—
 “ that in him, and no other, is salvation; for their
 “ is no other name under heaven given among
 “ men, whereby we must be saved (s)—that
 “ God hath exalted him, and given him, a name,
 “ which is above every name, that, at the
 “ name of Jesus, every knee should bow,
 “ and that every tongue should confess, that
 “ Jesus is Lord, to the glory of God the Father (t)
 “ —that he is made of God unto us wisdom and
 “ righteousness, and sanctification, and redemp-
 “ tion (u)—that he is ordained of God to be
 “ the judge of quick and dead (w).”—In short,
 we say with St. Paul, “ that, when God raised
 “ him from the dead, he set him at his own right
 “ hand in the heavenly places, far above all prin-
 “ cipality, and power, and might, and dominion,
 “ and every name that is named, not only in this
 “ world, but the world to come, and put all
 “ things under his feet, and gave him to be the
 “ head over all things to the church, which is
 “ his body, even the fullness of him, that filleth
 “ all in all (x).”

Thus we give to Christ all glory, honour and
 power, that the scriptures direct to be given, still
 believing that, “ there is one God and Father of
 “ all, who is above all, and through all, and in
 “ you all (y)—that there is one God, and one
 “ mediator between God and man, the man
 “ Christ Jesus z.”

We believe farther, that “ Christ shall return
 “ to this earth, shall have dominion over all, put-
 “ ting all enemies under his feet: after which
 “ cometh the end, when he shall have delivered
 “ up

(r) John i. 29. (s) Acts iv. 12. (t) Phil. ii. 9.
 10, 11. (u) 1 Cor. i. 30. (w) Acts x. 42. (x) Eph. i.
 20, &c. (y) Eph. iv. 6. (z) 1 Tim. ii. 5.

“ up the kingdom to God, even the Father,—
 “ then shall the Son also himself be subject unto
 “ him, that put all things under him, that God
 “ may be all in all (a).”

Of true christians we say “ that they are the
 “ children of God (b); heirs of God and joint
 “ heirs with Christ (c). We are no more stran-
 “ gers and foreigners, but fellow citizens with the
 “ saints, and are built upon the foundation of
 “ the apostles and prophets, Jesus Christ him-
 “ self being the chief corner stone (d):” we
 “ believe “ that eternal life is the free gift of
 “ God, through Jesus Christ our Lord (e).”

But, brethren, if our privileges are great, we
 know also that we must attend to our conduct,
 and “ that the kingdom of God is not meat and
 “ drink, but righteousness and peace and joy in
 “ the holy Ghost (f); that we are not to live
 “ unto ourselves, but unto Christ (g); and tho’
 “ it doth not appear what we shall be, we are cer-
 “ tain that when Christ shall appear, we shall be,
 “ like him, for we shall see him as he is (h).”

Thus, Brethren, I have, with the utmost plain-
 ness, spoken to you on subjects of the greatest im-
 portance to a rational creature. The Bible is the
 rock, on which I stand, and I exhort you to study
 it with attention, casting off the yoke, that narrow
 minded priests and ministers would impose upon
 you. And I cannot conclude this address to you,
 without repeating my chief positions; that God
 is one, and that the whole doctrine of the Trinity
 is a libel on the scriptures, and an insult on the
 understanding of mankind.

(a) 1 Cor. xv. 24. (b) Gal. iii. 26. (c) Rom. viii. 16. 17.
 (d) Eph. ii. 19. 20. (e) Rom. vi. 23. (f) Rom. xiv. 17.
 (g) 2 Cor. v. 14. (h) 1 John iii. 2.